CATALOGUE

OF

BENGALI BOOKS

FOR

SCHOOLS, VERNACULAR MEDICAL CLASSES, NORMAL SCHOOLS, &c.

Calcutta:

PRINTED AT THE BENGAL SECRETARIAT PRESS.

1875.

VII

(70)

Confidential.]

LIBRARY

Report on the Publications received in the Bengal Library during 1906.

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BENGAL SECRETARIAT LIBRARY

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REPORT ON THE PUBLICATIONS RECEIVED IN THE BENGAL LIBRARY DURING 1906.

THE number of publications received and catalogued in the Bengal Library during 1906 was 3,440, against 2,800 in the year before, showing an increase of about 28·89 per cent. The above number includes 145 publications from the partitioned districts, received during the first quarter of the year under report. This increase in the number of publications was due mostly to improvement in registration and not, as might have been supposed, to increased literary activity. One hundred and fifteen cases of evasion of the law of book-registration were reported to the office of the Inspector-General of Registration during the year under review, resulting in the recovery of books in 13 cases only. The figures speak for themselves and accentuate the shortcomings of the existing system of detecting cases of evasion.

Evasion of the Law of Book-registration

2. Sixty-nine applications for the registration of copyright of publications were received during the year, and the copyright was registered in 60 cases, the remaining 9 having been held back pending ordinary registration.

Registration of copyright.

3. Out of 3,440 publications received in the year under review, 2,347 were books and 1,093 periodicals. Of the books, 2,003 were original publications and 344 republications and translations. The following is a brief analysis of the publications:—

4. *Art and Industry.*—The literature under this head bears testimony to the revival of the hand-loom industry in the Province. Of the five publications that have been received on this subject, *Hand-Loom weaving*, by Henry H. Ghosh, and *Vividha Bastra-Vayan-Sikshá* (Instruction in the weaving of various kinds of cloth), by Babu Bámá Charan Basu, are the most important. They purport to explain the details of the weaving process and contain an account of the various hand-looms that have come into prominence since the inauguration of the boycott movement. The remaining publications under this head deal, as usual, with Hindu music, both vocal and instrumental, and the manufacture of various articles of luxury and every-day use.

Revival of Hand-loom industry in Bengal.

5. *Biography.*—The history of the life of the great Brahmo orator and reformer, the late Kesab Chandra Sen, which had been commenced fifteen years ago by Gauragovind Ráy, was brought to a close by the publication in the year under report of the fourth and last volume. It contains an account of the last days of Kesab Chandra's life, when he was mainly occupied with the compilation of his Navavidhán Sanhitá, or the Scripture of the new dispensation. These four volumes contain, perhaps, as full an account of his life and teachings as could be desired.

The interest in the lives of Raghunáth Dás, known as Dás Gosvámi, and the late Benares saint Bháskarananda is distinctly spiritual and philosophical, and the purely biographical element in them is necessarily thrown into the shade. The former belonged to the second generation of Chaitanya's disciples, and his subsequent canonisation as a *gosvámi* is due to the depth and sincerity of his *vairágya* or spirit of renunciation. His biography by Babu Rasik Mohan Chakravarti is full of interesting reminiscences of Chaitanya and his immediate followers. The latter, viz, Bháskarananda, was a true Indian *yogi*, whose whole life may be said to have been a realisation in practical life of the tenets of monism which he held. He was a remarkable personality and his life by his disciple, Babu Surendra Náth Mukherji, is written in an appropriate spirit.

The life of Harischandra in Hindi, by Babu Sivanandan Sahây, is distinctly above the average run of the biographies in that language. It consists of 376

close-written quarto pages with illustrations and appendix, and deserves more than a passing notice. Harischandra (1850—1885) traces his descent from Oomichánd or Ámirchánd of Bengal history notoriety, and his chief claim to distinction rests on his numerous writings, including poems, dramas, essays, religious and historical works, and translations from English, Sanskrit and Prakrit. These latter include Hindi versions of Shakespeare's Merchant of Venice, Visákhadatta's *Mudrárákshasa* and Rájasekhar's *Karpúra-Manjari*. His devotion to Hindi was well-known, and he eminently deserved the title of *Bháratabhúshan* (Ornament of India) which was conferred upon him by his literary friends and admirers. The work under notice contains a detailed account of his writings and a learned discourse on the Hindi language and alphabet.

6. *Drama.*—The interest in the literature under this head centres in the historical pieces and those written in support of the *svadesi* movement. Of the historical pieces, *Durgádás*, by Babu Dvijendra Lál Ráy, and *Mir Kásim*, by Babu Girísh Chandra Ghosh, the well-known Calcutta actor and play-wright, and *Kedár Ráy Vá Vanger Sesha Vira* (Kedár Ráy, or The last hero of Bengal), by Babu Anáth Bandhu Bandyopádhyáy, deserve notice.

Durgádás describes Emperor Aurangzeb's war against the Rajputs for the possession of Raja Yasovant Singh's widow and children, and covers very much the same ground as Bankim Chandra's *Rájasinha*. The character of Durgádás, who is the central figure of the piece, is drawn with remarkable skill. He repeatedly defeated the armies of Aurangzeb and did all that a man could do for the sake of his country and creed, and yet he failed to achieve the aim of his life, which was to raise a fallen people to their former greatness. And in this failure consists the tragic character of the piece. The Hindu races were fast degenerating from natural causes, and men like Durgádás, notwithstanding their self-sacrificing devotion to their race and country, failed to check this degeneracy. "I have failed," said Durgádás, pathetically. "I have been unsuccessful to raise up this race. It has become lifeless through crushing oppression to which it has been a victim for a period of thousand years. Travelling through the streets of towns I have found citizens devoid of all spirit or activity. Walking through deeply-shaded villages I have found villagers inactive and indifferent. Going round wide cornfields I have seen agriculturists tilling the land walking with lazy steps. The whole nation has lost its life. When oppressed, it only utters a deep wail like a kicked old dog, but makes no attempt at resisting the oppression. The Moghul Empire will indeed pass away, but this race will not rise again." These prophetic words furnish the keynote of the play and are not without their bearing on the existing state of things in the country. Of the Muhammadan characters in the play, the imperial general Dilirakhan is distinctly well done. He appreciates the greatness of his Hindu rival and the justice of the cause on which he had set his heart. Nay more; he actually exhorted the emperor to give up his crooked policy and to unify the contending races of India into one people by a policy based on justice, sympathy and toleration. The emperor Aurangzeb also appears in a far more favourable light than in Bankim Chandra's *Rájasinha*.

This conciliatory tone towards Muhammadans is a characteristic of the Bengali literature of the day, and is specially observable in the department of that literature under notice. The change in this respect is not hard to account for, dictated as it is, as much by political as by other considerations.

Political considerations influencing the Bengali drama

In *Mir Kásim*, by Babu Girish Chandra Ghosh, for instance, an attempt has been made to convert Nawab Kásim Ali Khán into a hero and to vindicate the character of Taki Khan, who has been painted in such dark colours in Bankim Chandra's *Chandra Sekhar*. The character of Tárá in the same play, who goes about warning both Hindus and Muhammadans against quarrelling with each other and asking them to make common cause against their common oppressors, the English under the East India Company, is to be accounted for on the same principle. This desire to humour Muhammadan susceptibilities at any cost is also a distinct feature of *Kedár Ráy Vá Vanger Sesha Vira*. Kedár was the last of the twelve Bháumikás, or Bhunyiyas as they were commonly called, who rejected the supremacy of the Great Moghul and tried to enlist the sympathy and support of both Hindus and Muhammadans in

Concession to Muhammadan susceptibility.

establishing himself as an independent ruler at Sripur in East Bengal. Rájá Mán was sent to coerce him, but though victorious in battle, Kedár fell by the hand of a Hindu assassin.

Svadesi-ism in the Bengali drama

Eleven pieces written in support of the *svadesi* movement were received in the year under notice. In most of them, some Raja, Nawab or zamindar is represented as opposed to the movement and shamefully worsted in the end in their endeavour to stem the tide of *svadesi-ism*. All these plays were written with the object of keeping alive the outburst of popular feeling caused by the partition. The country is apparently passing through a national and political awakening, and this fact probably accounts for the decadence of romance in drama and fiction. There was only one romantic drama published in the course of the year under report. It is from the pen of the well-known female writer Srímatí Svarnakumárí Deví. *Deva-kauluk* (Gods' fun), by that author, describes a meeting of goddesses in Heaven at which there was a quarrel over precedence of seats between the goddess Rati, wife of Cupid, and the goddess Lakshmi, and it was decided to settle the quarrel by putting to the test the influence which each goddess exercised over human conduct. The goddesses accordingly selected two damsels and liberally endowed them with the gifts at their command respectively. But it was found in the end that the damsel gifted by Rati failed to captivate the heart of the man she loved, and he was won by her rival though less gifted physically. Thus the contest was decided in favour of the goddess Lakshmi. The moral of the piece was that it was womanly graces and not beauty merely that win the heart of man. The piece contains some exquisitely turned verses, and the descriptions are in keeping with the spirit of romance pervading the piece. The only other piece that deserves notice is *Prabháta Svapnam* (Morning dream), by Pandit Rámanáth Tarkaratna. It describes Sita's marriage with Ráma, and is written in faultless Sanskrit. The plot is well-conducted, and deviations from the original story of the Rámáyana have considerably improved it in places. The pandit is a very learned man, and is perhaps the only man in Bengal, if not in India, who can compose such a piece abounding in passages, both in Sanskrit and Prakrit, of great beauty and literary execution.

A romantic drama.

An original Sanskrit Drama.

7. *Fiction.*—As furnishing an index to the progress of culture and the evolution of ideals of conduct in the country, *Naukádubi* (Boat-accident) from the pen of the greatest Bengali writer of the day, Babu Ravindra Náth Thákur, is invested with a unique importance. It bears the impress of the many-sided culture and refinement of its author and makes a distinct advance in the conception and handling of the problems of every-day life. What distinguishes the book from an average Bengali novel is the writer's unrivalled powers of expression and his ability in depicting and differentiating human emotions. The incidents described are matters of every-day life, and the interest in the story consists in its delineation of the secret springs of human conduct. Rames Chandra loved a Brahmo girl, Hemanalini by name, but was forced to marry a Hindu girl chosen for him by his father. While returning home with his newly-married wife Susilá, the boat in which they were travelling was caught in a squall and the inmates, with the exception of himself, were all drowned. After the storm had blown over he found himself deposited on a *char* and discovered a girl in bridal clothes, apparently a victim of the accident like himself, lying at a distance from him. He had not looked upon his wife on the night of the marriage and naturally mistook the girl to be his partner in life. Returning home with her he discovered the mistake after a few months, during which period he had, for domestic and other reasons, lived apart from his wife. But to spare the girl's feelings he kept the discovery to himself and made secret enquiries about her husband and relatives. All that he learned from her was that she was a Brahmin girl and that her name was Kamalá. He brought her to Calcutta and kept her in a female boarding school, where she passed for his wife. This done, he renewed his suit for the hand of the Brahmo girl and very nearly succeeded in it, when the discovery of Kamalá's whereabouts and her supposed relationship to him by his rival in love, Akshay, miscarried all his

plans, and before he could explain matters he had to leave Calcutta in shame and disgrace. The couple then started on a river trip, and on board the steamer Rames had the greatest difficulty in keeping his secret without raising the girl's suspicions. But she discovered the secret shortly afterwards; and covered with shame at the discovery, left Rames's protection and reached Benares. There after many adventures she found out her husband and was accepted by him as his lawful wife. The above summary gives a very imperfect idea of the beauty and the artistic unfolding of the plot. Of the numerous characters in the story Rames is unquestionably the best drawn. He had indeed created for himself a very awkward situation, but the way in which he extricated himself from that situation reflects great credit on the writer's sense of propriety and his high ideal of conduct. And what is true of Rames is true of nearly all the characters in the story. The writer's style, in its grace and suggestive expressiveness, marks a distinct advance in the growth of the Bengali language.

8. The play entitled *Svadesa-O-Saramá Vá Púrnáhuti* [One's own country and Saramá (a name), or The last oblation to fire in a sacrifice], by Dr. Surendra Náth Gosvámi, L.M.S. (Appendix, page 1), next deserves notice. It is written in the interest of the *svadesi* movement and contains an exposition of the author's ideas of a national scheme of education. That scheme mainly aims at creating a band of self-sacrificing young men who will be ready to stake everything for the good of their country and nation. The details of the scheme will be found noticed in the Appendix. The purpose of the book is as much political as educational, and it derives its importance as containing a probable indication of the line towards which *svadesi-ism* is drifting.

Svadesi movement and National education.

Babu Dámodar Mukherji's *Rájabhakti* (Loyalty) falls under this class of fiction, the object of the publication being both political and educational. It is a Bengali novel written in the Devanágari character and published at the cost of the Eka-lipi-Vistára-Parishad (Society for the extension of one script) founded by the Hon'ble Justice Sáradá Charan Mitra, M.A., B.L. The object of the Society is to facilitate the adoption by the different Hindu races of Devanágari as the sole script of India, and publications like the one under notice are intended to aid the non-Bengali Hindu races in their appreciation of the language and literature of Bengal. This appreciation, followed by a gradual abandonment of Bengali and other provincial scripts, is looked upon by the founder of the Society only as a step to the political unification of the Hindu races of India. But it is open to doubt whether the movement, which as yet finds but few supporters among the people of Bengal, will ever achieve the political purpose it has in view, although it may create a love for Bengali literature outside this province. The contents of the work do not call for notice.

One-Script-for-all-India movement.

There were a number of works of historical fiction published in the year under review, of which *Fula-wáli* (Flower-woman), by Babu Surendra Mohan Bhattácháryya (Appendix, page 1), is the most important. It narrates how in the administration of Warren Hastings the European monopoly of the products of the loom introduced by a system of *dádan* or advances of money to weavers and enforced with harrowing cruelty by zamindars' men ruined the weaving industry of Pargana Baharband in the district of Rangpur, and how it ultimately ended in a rebellion of the raiyats and in Lord Cornwallis being sent out to pacify the country. It is perhaps not without a bearing on the boycott movement and otherwise devoid of political significance.

Historical Fiction and its bearing on the boycott movement

Detective stories, mostly translations of English and French authors, and collections of short tales have largely come into fashion of late. Of the collections of short tales, *Kathánibandha* (A collection of stories), by Babu Vijay Chander Mazumdar, and *Shoḍashi* (Sixteen stories), by Babu Prabháta Kumár Chatterji, were eminently readable. In the former the author has drawn for his plots upon the collection of inscriptions in the Epigraphia

Fiction based on Epigraphia Indica.

Indica, and brought out a volume which affords interesting glimpses of ancient Hindu manners and customs, and reads like chapters from the history of mediæval India. These inscriptions furnish inexhaustible material for romance and fiction, and the author's is perhaps the first attempt to turn them to a useful purpose.

9. *History (including Geography).*—The interest in the history of Bengal has been for some time on the increase, and some of the last year's publications relating to this subject was the outcome of this increase. These disclose a desire on the part of their authors to study history at first hand, and to lay under contribution for the purpose all sources of information which have hitherto remained unnoticed and unused. This is proved by two of the last year's publications, viz., *Pratápáditya* (A proper name , by Babu Nikhil Náth Ráy, and *Mir Kásim*, by Babu Akshay Kumár Maitreya. The first purports to be an account, based on a critical sifting of old records, of Raja Pratápáditya of Jessore, who established himself as an independent ruler in East Bengal and for twenty years defied the power of the Great Moghul. It embodies considerable original research and gives in the form of an appendix all that has been yet said or written on the subject. The second publication gives the history of Bengal from the accession of Kásim Ali Khán to his defeat and downfall at the hands of the East India Company. It is a most readable volume and is, like the first, the outcome of considerable patient research. Among the other publications may be noticed the History of the Great Moghuls, by Pringle Kennedy, a Bengali translation of *Reyázu s-Salatin*, Hindi translations of *Jáhángir Námá* and Todd's Rajasthan, and the reprints of Orme's Historical Fragments and Gladwin's Narratives of Bengal, all pointing to the growth of a new historical spirit in the province and a desire on the part of a section of the literary public to construct the history of their country anew by a critical shifting of old records.

A new historical spirit.

10. *Miscellaneous*—The bulk of the publications under this head are more or less connected with partition and *svadesi* agitations. Though the partition was universally condemned, there was a disposition to accept it as an accomplished fact and a desire to foster the *svadesi* spirit as the only means with which to combat its alleged consequences. There were numerous publications purporting to show how the salvation of the country at the present juncture lay in the resuscitation of its arts and industries, and in the working out of its vast mineral resources. The revival of the weaving industry was specially advocated, and the vow of *svadesism* inculcating a love for one's own country and people and discouraging the use of all foreign-made articles was enjoined on all. The inclusion of a *vrata* or vow of the name of *svadesy-vrata* (Vow in honour of one's own country) in the list of vows mentioned in Babu Vipradas Mukherji's *Meyeli Vrata-Chhadá* (Mnemonic verses relating to the vows observed by girls) possesses a special significance in this connection, as showing the trend of public feeling. Besides the above, there were numerous publications discussing a variety of topics, of which the most important will be found noticed in the Appendix (page 2).

11. *Philosophy.*—The year under report was very rich in philosophical publications, specially those written in Sanskrit. These latter include new editions of the aphorisms of Gotama and Kanáda and of Gadádhara's well-known abstruse work on the philosophy of cognition entitled *Vishayatávada* (discourse on the state of being an object of cognition). The special feature of the edition of the aphorisms of Gotama entitled *Nyáyadarsana* by the renowned Pandit Kálivara Vedántavágísa is a Bengali translation of Vátsyáyana's gloss by which it is accompanied, such translation being the first attempt that has yet been made to render the sense of the *bháshya* into any language. The aphorisms of Kanáda edited by the learned Pandit Panchánan Tarkaratna of Bhátapára, is accompanied, besides Sankara's gloss entitled *Upaskára*, by an original commentary in Sanskrit, and a Bengali translation by the editor. Of the publications in other languages, (1) *Philosophy of Aum* in English, by Babu Rajkumar Banerji, M.A.; (2) *Atma Vijnán* (Knowledge of self), by Babu Tárak Chandra Dás Gupta; and (3) *Yoga and Sádhanarahasya* (Secrets of yoga and the means of salvation), by Babu Surendra Mohan Bhattácháryya deserve notice. The first is an attempt at

comprehending the infinite which, in the Upanishads and Hindu philosophy generally, is represented by the mystic syllable Aum. It is a dissertation on Transcendentalism and is unintelligible to the average reader. The second is a treatise on the elements of metaphysics on the Vedantic lines, while the third is an exhaustive compilation on the principle and practice of Yoga. The number of publications of this last class is on the increase, and the spread of the doctrines of theosophy among the educated Hindus partially accounts for the fact.

12. *Poetry.*—Only two publications under this head deserve notice and that not for their poetry, but for the political sentiments they give expression to. The first entitled *Mahávrata* (The great vow), by Babu Atula Chandra Mitra, is a collection of pieces on the *svadesi* agitation, the Barisal affair, the National Congress and other political subjects, more or less intended to touch the patriotic feeling of the masses, and to enable them to realise the shortcomings of the existing *régime.* The second entitled *Yamaja Bhagini Kávya Vá Sirajuddauld Upanyása* (The poem of twin sisters, or the story of Seraj-ud-daula), by Dr. Syed Abul Hoshein, M.A., is, as its name implies, the story of Nawab Seraj-ud-daula in the garb of fiction. The story commences with the fall of Calcutta and the sack of the Kasimbazar factory by the Nawab's army, and ends with his death after the battle of Plassey. Seraj is described in favourable colours, and the stories of cruelty and oppression ascribed to him are declared to be myths. The Nawab's only fault, according to the author, was that he was far-sighted enough to read English character which, it has taken the people of this country 150 years to do (page 227). His fall is described as sealing the fate of India. While in prison awaiting execution, the Nawab was favoured with a vision of the goddess England, and his advice to the goddess was to the following effect: "Mother, try to set Hindus and Musalmans against each other, and do not appoint your faithless subjects to high posts (pages 304-5)." The comment on this is superfluous. It is a very indifferent performance, and the only thing for which the writer can claim any credit is the versification of the poem, a kind of modified blank verse, which though at times prosaic, is sweet and flowing. The plot will be found noticed in the Appendix (page 1).

13. *Politics.*—Writings discussing the Barisal affair, the Carlyle Circular, the *svadesi* and boycott agitations and the methods of carrying on political agitation generally fall under this head. The opinion that political agitation conducted on purely constitutional lines was proving unavailing, and that the times called for manlier methods for the expression of the wants and wishes of the people was discussed in the columns of the journal entitled the *Bhándár* (Store). It was also pointed out that India in her present political condition needed a special creed to be called "*Bhárata-dharma*" or "the creed of India" for the unification of her different races and provinces. Those adopting the creed would have to regard themselves as Indians, as distinguished from residents of particular Indian provinces, and to devote themselves, heart and soul, to the best interests of the country as a whole, without at the same time sacrificing their special religious beliefs and sentiments. There was also a proposal to utilise for secular and political purposes the immense periodical gatherings of *sannyásis*, known as the *Kumbha* fair. The country was convulsed by recent events, and the cry for a "leader" was raised from various quarters. It was accordingly proposed by Babu Ravíndra Náth Thákur that the leadership of the people should be conferred on Babu Surendra Náth Banerji. It was probably in consequence of this expression of opinion by the great writer that some people were silly enough to instal Surendra Babu as "King" and the incident closed in the midst of the jeer and ridicule of the sober section of the public. There was one publication relating to the partition, entitled "*A Political Problem,*" by Babu Káli Kumar Sinha, B.A., B.L. It purported to be a protest on the part of the Bihar Association against Sir Henry Cotton's proposal to separate Bihar from Bengal, which formed part of his scheme for re-distribution of territories.

14. *Religion.*—*Dharmasástra-tattva o Kartvya-Vichár* (The true nature of religious scriptures and a discourse on duty), by the well-known Bengali critic and controversialist Babu Víresvar Pánde, is the only original publication under this head that calls for notice. It is a defence of Hindu religion and morality

on rationalistic principles, and an enquiry into the causes of the downfall of Hindu races. The defence is a master-piece of sound logic and clear thinking, and must be admired even by those who do not subscribe to the writer's views. The fall of the Hindu races is ascribed in the book to the rise of Buddhism, which by preaching the doctrine of the equality of man tended to weaken the old caste hierarchy, while the encouragement it gave to Pali and other vernaculars served to accentuate the differences between the various races and provinces of India, both contributing to the political downfall of the Hindu people. The salvation of India at the present juncture is said to lie in her people eschewing western habits of luxury, following the tenets of their religion, and in doing their best to support Brahmans, to save cows from extinction and to resuscitate the indigeneous arts and manufactures of their country.

Among the publications of old texts, the *Dharma Sástras* (Text and translation of the twenty scriptures) commenced by Babu Manmatha Náth Dutta, M.A., is deserving of note. When complete it cannot fail to have a far-reaching effect on Hindu religion and society, and its energetic editor deserves the sympathy and support of Government and the public. *The Texts about Buddha Gaya and Buddh* or *Buddh Gaya—a Hindu Shrine*, by Bihanganáth, will, it is hoped, tend to solve the unfortunate controversy now going on over the possession of the shrine. Babu Lámodar Mukherji's elaborate and scholarly edition of the *Bhagavadgitá* with nine commentaries and a Bengali translation was brought to a close in the course of the year under review. It was a grand undertaking, and the learned editor is to be congratulated on having brought it to a successful termination.

Buddha Gaya—a Hindu shrine.

15. *Periodicals.*—One thousand and ninety-three periodicals were received in the Bengal Library during the year under review, against 964 in the year before. They represent 139 distinct issues against 137 in the year before, and were written—

1 in Assamese,	2 in Sanskrit,
73 „ Bengali,	2 „ Urdu,
42 „ English,	6 „ Bengali and English,
1 „ Garo,	4 „ Sanskrit, and
7 „ Hindi,	1 „ Sanskrit and English,

and grouped under the heads of Art, History, Law, Medicine, Miscellaneous and Religion. Thirty-three new journals were started, and thirty-one old ones disappeared in the course of the year under review. Of the new journals, one is devoted to law, two to medicine, twenty-six to miscellaneous topics and four to religion. Of the old journals, the *Pravási*, the *Vangadarsana*, the *Bhárati*, and the *Navyabhárat* maintained their old standard intact, and were able to attract to their pages the best intellect of the country. The *Pravási* was unquestionably the best written of them all, and the scientific articles from the pen of Babu Jagadánanda Ráy was a special feature of the journal. The interest in the *Vangadarsan* lay in its political articles, while the remaining two discussed both political and general topics. Of the new journals, the *Journal of the Moslem Institute*, edited by A. F. M. Abdul Ali, M.A., was distinctly well-written, and its contents were of a varied and attractive character. The article in the April-June number of the journal entitled "The New Province and its future possibilities" from the pen of the Hon'ble the Nawab Bahadur Khawja Salimolla, C.I.E., of Dacca, is written in a sympathetic spirit.

16. *General remarks.*—The trend of native thought, so far as it is reflected in the literature of the day, has already been indicated in the course of the foregoing analysis. It presupposes the birth of a new national spirit in the country, and a desire on the part of the people to re-examine their political status in the light of recent events. Babu Vipin Chandra Pal's proposal to establish a National Assembly in Bengal, with branch associations under it in each district in East and West Bengal, for the discussion of all political and other matters affecting any portion of Bengal, to draw Hindus and Mussalmans towards each other by creating among them a love for each other's literature, to construct the history of India anew, keeping the evolution of national life

A new national spirit.

specially in view, and to conduct political agitations according to new methods, may be regarded as the lines along which this new spirit is trying to find expression. There has been a recent growth of self-consciousness in both literature and politics, and this has led to a hankering after a national system of education and a disposition to regard mere constitutional agitation with despair and distrust. The *Ekalipi* movement which seeks to create a literary bond of union between the different Hindu races of India and the various schemes for the development of agricultural and mineral resources of the country, which are found scattered in the writings of the year under report are but expressions of that self-consciousness, and the fact furnishes a clue to the literary activity of the year that is closed.

Self-consciousness in literature and politics.

RAJENDRA CHANDRA SASTRI, M.A.,

Librarian, Bengal Library.

Dated the 16th March 1907.

APPENDIX TO THE REPORT ON THE PUBLICATIONS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1906.

FICTION.

Svades Ó Saramá Vá Púrnáhuti (One's own country and Saramá, or the Final oblation to Fire in a Sacrifice), by Dr. Surendra Náth Gosvámí, L.M.S., is a story written in the interest of the *svadesi* movement. The hero Bhavanáth opens a school attended by some 20 boys, who board and lodge with him free of cost. They are made to undergo a strict system of moral and physical discipline best fitted to convert them into a band of heroes, who will be able and willing to devote all their lives to the service of their country. His idea, as unfolded by him to the visitors of his school, is to postpone instruction through the medium of books till a boy attains his 10th year, then to teach him Bengali and Sanskrit till he is 16, and lastly to teach him history, mathematics, philosophy, English, French, German, and Japanese languages until he completes his 22nd year. He is to devote the next five years of his life to the study of science, medicine, and arts according to his predilections. After completing his education he is to establish for himself a model agricultural farm, *math*, museum and a laboratory, and to teach pupils and otherwise devote himself to the service of his country. Then he can either marry or live the life of a bachelor, devoting himself to the cause of national education (pages 40-41). His wife Saramá and servant Dínanáth faithfully help him in carrying out his scheme, and the story ends with a passionate appeal to the English rulers of India to stretch their helping hands in raising a fallen, subject people committed to their charge.

No. 46, 1st quarter.

Phulaoyáli (Flower-woman), by Babu Surendra Mohan Bhattácháryya, is a story of the early years of British rule in Bengal. It depicts the oppression which was committed on the weaving population of Pargana Baharband in the district of Rangpur on its transfer from the hands of Ráni Bhabání to those of Kánta Babu. European traders wanted to monopolise the weaving industry and made advances of money to weavers on condition that they would supply them with the products of their looms. The weavers were coerced into taking these advances, refusal on their part being punished with imprisonment and torture. The collectors and zamindars aided the European traders in this discreditable business, and the raiyats in self-defence refused to pay rent to the latter. They found a leader in a Muhammadan named Majnusháh. He had a large following among the raiyats, whom he organized into bands for the purpose of protecting people from the oppression of the zamindar and the European trader. Majnusháh's men rescued Dínabandhu Dálál of Golakpur, who had been kidnapped by order of a certain officer in the service of Kánta Babu and shamefully ill-treated, with a view to compel him to take the advance of money or *dádan*, as it was called. This done, their next move was to rescue Kumár Nath, who was imprisoned for his supposed friendliness to Majnu. Kumár was a Brahmin and a *sevait* in a temple belonging to Ráni Bhavání. And so, the officer of Kánta Babu concerned in the matter had him removed to Calcutta and sentenced to a long-term imprisonment on a false charge, lest his story should increase the disaffection of the raiyat and bring upon himself the displeasure of his master. When Kumár was kidnapped, his aged mother was allowed to escape. She went to Calcutta disguised as a flower-woman with the object of procuring her son's release. But her son was released through the intercession of a European officer in the Company's army, who had been saved from death by Kumár's wife. When Kumár returned to Rangpur, his mother did her best to make her son join the raiyats who were then trying to make a final stand against their oppressors. At the battle which followed the raiyats were worsted, Majnusháh was captured, and Kumar killed. His wife, Krishná, died on the burning pile of her husband and his mother committed suicide by drowning. The story of the oppression of the raiyats eventually reached the ears of the authorities in England, and as a consequence, Warren Hastings was impeached and Lord Cornwallis sent out to rule the country.

No. 30, 1st quarter.

POETRY.

Yamaja-Bhagini Kávya Vá Sirájuddaulá Upanyása (The Poem of the Twin Sisters, or the Story of Sirájuddaulá), by Dr. Syud Abul Hosein, M.A., is a poem giving the story of Nawab Seraj-ud-doula in the garb of fiction. A Brahman had two daughters, named Kamalá and Vimalá, of whom the former caught the eye of the Nawab, and her father was asked to bring her up so as to make her fit for the Nawab's harem. The other girl loved one Kiran Chandra, a clerk in the English factory at Kasimbazar. The story opens with the fall of Calcutta and the sack of the factory by the Nawab's army. One Mr. Chambers of the Kasimbazar factory had a native woman name Kusum for his mistress. She managed to ingratiate herself into the Nawab's favour and materially helped the English in their

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designs against the Nawab. She turned a prophetess and incited the conspirators to rise against the Nawab. The girl Kamalá remained faithful to the Nawab, but was never fortunate enough to win his favour. After the battle of Plassey, she shared for a night the Nawab's company in the prison-room, but on the morning when the Nawab was brought out for execution, she was separated from her would-be husband. After the Nawab's death Kusum came back to Mr. Chambers and Kiran Chandra took Vimalá for his wife.

MISCELLANEOUS PUBLICATIONS

The following publications under this head deserve notice :—

(1) *Ratna Parikshá* (Examination of Precious Stones), by Babu Yoges Chandra Ráy, M.A., F.R.M.S., is a short treatise on precious stones based on Sanskrit works which is very interesting reading.

(2) *Jalasarabarâher Kárakhána* (Water-works), by Svámi Vijnánánanda, *alias* the late District Engineer, Babu Hariprasanna Chatterji, B.A., L.C.E., is the only work of its kind in Bengali treating of the modern water-works system, and is specially intended for engineers, students of engineering colleges and heads of municipalities in this country.

(3) *Hooghly—Past and Present*, by Babu Sambhu Chandra De, B.A., B.L., contains the social and political history of the town and the district from the days of the Portuguese occupation down to present times.

(4) *Memoirs of the Department of Agriculture in India*, treating of the various topics of scientific and agricultural interest, such as Indian wheat rusts, fungus diseases of sugar-cane in Bengal, studies in root-parasitism, &c.

(5) *Contributions to the History of Islamic Civilization*, by F. Khuda Bukhsh, being a translation of Von Kremer's Culturgeschichtliche Streifzüge Auf Dem Gebiete Des Islams.

Table of Books received in the Bengal Library during the year 1906—3,440.

Number.	Subject.	Books published in English and other European languages.	Books published in the Vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	2	3	4	5	6	7
1	Art	1	30	...	...	
2	Biography	1	17	3	2	
3	Drama	1	106	1	...	
4	Fiction	4	148	...	1	
5	History (including Geography) ...	28	45	...	1	
6	Language	68	131	18	143	
7	Law	76	8	...	1	
8	Medicine	112	76	3	9	
9	Miscellaneous	273	753	8	90	
10	Philosophy	4	4	5	6	
11	Poetry	16	209	2	26	
12	Politics		...	...	1	
13	Religion	123	592	51	179	
14	Science (Mathematical) ...	2	33	...	1	
15	Ditto (Natural and other) ...	10	14	...	...	
16	Travels and Voyages	1	3	..	...	
	Total ...	720	2,169	91	460	
1	Originals	704	2,000	55	337	
2	Republications. { Originals ...	.	40	36	7	
	Republications. { Translations ...	...	...	...	1	
3	Translations	16	129	...	115	
	Total ...	720	2,169	91	460	
1	Educational	114	239	13	148	
2	Non-educational	606	1,930	78	312	
	Total ...	720	2,169	91	460	

Uni-linguals	1,945
Bi-linguals, &c.	402
Periodicals (in number)	1,093
Total ...	3,440

Form I.—Total Books of all kinds received from the different Divisions in Bengal—3,440

Number.	Divisions.	English.		Other languages.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	2	3	4	5	6
1	Bhagalpur	9	4,900	11	6,900
2	Burdwan	4	2,080	62	56,600
3	Chittagong	...	...	3	2,750
4	Chota Nagpur	11	3,360	16	23,100
5	Dacca	8	11,500	117	170,200
6	Orissa	5	3,700	315	281,600
7	Patna	18	8,800	119	98,525
8	Presidency	22	12,475	129	135,885
9	Rajshahi	1	200	16	15,950
10	Town of Calcutta	642	921,312	1,932	3,157,681
	Total ...	720	967,777	2,720	4,049,391

Form II.—Total number of books and copies in English and other languages.

English.		Other languages.	
Number of books.	Number of copies.	Number of books.	Number of copies.
1	2	3	4
720	967,777	2,720	4,049,391

Form III.—Comprising Uni-linguals only, for 1905, being 1,946 in number.

Number.	Language.	Original	Republications and translations.	Number.	Subject.	Original.	Republications and translations.
1	2	3	4	5	6	7	8
1	Arabic ...	1	...	1	Art	18	1
2	Assamese ...	30	43	2	Biography	21	...
3	Bengali ...	939	25	3	Drama	107	1
4	Bodo ...	...	1	4	Fiction	127	25
5	English ...	317	16	5	History (including Geography).	59	13
6	Hindi ...	116	35	6	Language	207	10
7	Khasi ...	3	1	7	Law	31	1
8	Lepcha ...	1	...	8	Medicine	59	13
9	Lushai ...	2	..	9	Miscellaneous ...	376	5
10	Manipuri ...	1	8	10	Philosophy	9	4
11	Mundari ...	1	...	11	Poetry	212	15
12	Musalmani-Bengali ...	17	...	12	Politics	...	...
13	Oraon ...	...	2	13	Religion	444	124
14	Pahary ...	1	...	14	Science (Mathematical) .	33	2
15	Persian ...	7	...	15	Science (Natural and other).	24	..
16	Sanskrit ...	36	36	16	Travels and Voyages ...	3	1
17	Santali ...	2	1				
18	Urdu ...	25	3				
19	Uriya ...	231	45				
	Total ...	1,730	215		Total ...	1,730	215

Form IV.—Exhibiting the number of periodicals published during 1906, amounting in all to 139 magazines and periodicals for 1906.

Monthly.		Bi-monthly.		Annual.		Half-yearly.		Quarterly.		Fortnightly.		Tri-monthly.		Weekly.		Bi-weekly.		Uncertain.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages	English.	Other languages.	English.	Other languages.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
29	90	...	1	...	...	...	...	5	5	1	1	...	...	1	...	...	...	6	...

B. S. Press—22-4-1907—33407—15—C. W.